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The Faith of a Mature Mind

BY RAYMOND C. KNOX

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. I Corinthians 13:11.

IN that fascinating document, the first Announcement, or "Advertisement," of King's College, established in the Province of New York in 1754, Doctor Samuel Johnson, who was chosen to be president, has given us a statement as to the original character and purpose of the institution from which Columbia University has grown. At that time the student body consisted of eight members, the faculty of one—the president—and the college had no building of its own. Nevertheless, Doctor Johnson drew up an amazing prospectus of what the college was designed to do and to become. Students were to be trained in the "arts of reasoning exactly, of writing correctly, and speaking eloquently." With almost prophetic foresight, he enumerated subjects of study which in due time would be offered, a list so comprehensive and varied that it includes practically every department and school of our university today.

He then declared the highest aim for which the college was founded. "And finally," he said, the design is to lead the students "from the study of nature to the knowledge of themselves, and of the God of nature, and their duty to him, themselves and one another, and everything that can contribute to their true happiness both here and hereafter."

That is a large undertaking. But it is nothing less than that which is our greatest heritage and commission. What is the place and the significance of this final aim for us now? We may leave aside, if we will, speculation as to our state "hereafter," though whatever it may be, what we do in the present cannot be unrelated to it. But what understanding shall we have

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of this purpose of education, namely, to know God, our duty to him, to ourselves and to one another, that will lead us to realize its indispensable place in all that can contribute to our true happiness here? If the forecast of Doctor Johnson has had, as was said, its splendid fulfillment and more in the expanded life of Columbia with which we are familiar, shall we not be able to discern that this final aim which he named may likewise have in our time its larger fulfillment? Shall we not see that it expresses not alone the aspiration of a past age, but that, rightly comprehended, it is still the goal to which we also would attain?

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." This summary comes rather unexpectedly in St. Paul's description of charity. Toward the end of the chapter he speaks of his own spiritual development which gave him an insight into the greatest of virtues. Religion, he sees, is a matter of growth. It demands constant progress in the ability to think more exactly, to gain a more adequate conception of the meaning of life. Faith to him is the product of coming to mental and spiritual maturity. It is to put away childish things, and to understand as a man.

MODERN YOUTH AND RELIGION

In reaching the day of your graduation you are entitled to apply to yourselves these words of St. Paul. Through the training you have undergone, ways of thinking which belonged necessarily to immaturity have been outgrown. You have enlarged your knowledge of facts, and your power to interpret them. You are concerned with the urgent social issues of our today, which call both for constructive thinking and for creative action.

There are many indications that students generally are thinking increasingly and intelligently about religion. This is one of the most promising signs of the times. In spite of superficial appearances to the contrary, the observation of the present Dean of Columbia College is undoubtedly true, that "the man who says that our youth are not concerned with religious matters simply does not know youth."

Columbia has a religious heritage which is gladly maintained. There is an eagerness to provide for the needs of all students; and all that is done is in an atmosphere of freedom. For we hold with early Christian writers, "Nothing is so voluntary as religion; religion under compulsion is no religion at all."

It is therefore in this setting of freedom, as your personal achievement, the result of your mature thought now and in the future, that this final aim, set forth in the first Announcement of Columbia, is to be carried out.

No achievement on your part could be of greater importance or value. For all life is determined by its fundamental convictions. As our Professor Counts has said in speaking of education, it is "the element of faith or purpose which lifts a man out of himself, and above the level of his own narrow personal interests." To have an intelligent, well-grounded faith in God is the strongest influence to give direction to life, and to lift a man above the level of his own narrow personal interests.

Further, to have such conviction or faith prepares you to meet the deepest needs of men, and to contribute to permanent social upbuilding. There are the vast and complicated material problems of our day. These demand for solution not only precise knowledge and practical skill. They require as well that our efforts be directed by true spiritual vision. These issues are, as we know, intimately bound up with belief in the superior worth of life, with human relationships, with our duty one to another. "The inner side of every civilization, like the inner side of every individual life, is always the spiritual." And as this is reasonable and resolute so does it create the outer structure of society to be its fitting and visible embodiment.

FAITH THAT GIVES POWER

What may be named as the characteristics of a faith which can confer such power? What is its basic conception of life? And how would it affect our living, individually and socially, and equip us to do the creative work for which the world waits?

In our Columbia traditions there is a principle for our guidance, both for intellectual pursuit and for religious faith. It is found in the motto of the university, taken from the thirty-sixth Psalm: "In Thy light shall we see light." That is the very essence of religion. For it indicates what should be the approach in our thought of God. It makes plain the distinction between religion and magic. And to see clearly the difference between religion and magic, to recognize that they are poles apart, is always the first step in attaining to a mature faith.

Magic, which may be uncritically confused with religion, is the effort to get God, or the gods—however the higher power is conceived—to do our will. It is the attempt to persuade God to do what we want; to make him our "tame confederate." It asks the question, "What use is God?" Real religion is exactly the reverse. God is never merely a "wish-fulfillment." Instead, the desire, the endeavor, is to have our defective thoughts corrected and expanded by his larger, eternal truth. It is to have our faltering wills and imperfect aims renewed and brought ever more into accord with his exalted, ongoing purpose. Thus, "In His Light shall we see light."

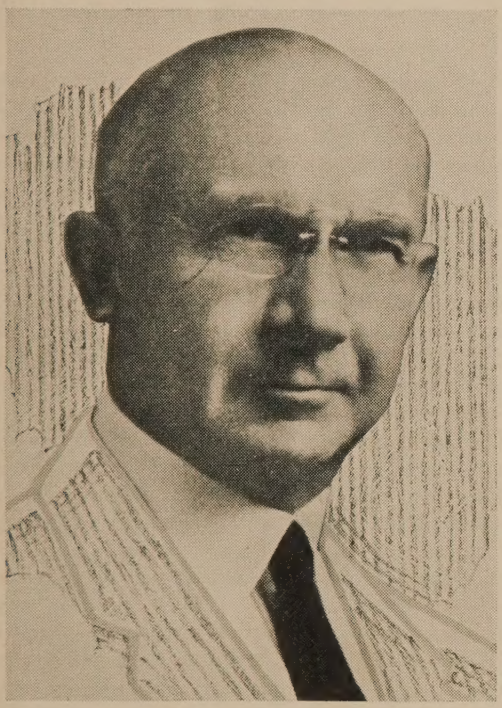
This is religion as we learn it from Christ. God in the full range of his infinite wisdom and might is far beyond our finite minds to comprehend him. But Christ taught that God can be actually and personally known, that in him men may trust, and that those who seek, find. Christ also proclaimed as God's purpose for men, to be learned through doing, the establishment of a new order of living on earth; the creation of a society of free personalities living and working in fellowship with him and with one another for the fullest realization of life. This new social order Christ called the Kingdom of God, the reign of God's spirit in the hearts and in all the activities of men.

Now from a faith of this truth-seeking and moti-

vating character there follow three consequences of far-reaching present significance:

A REASONABLE FAITH

The first is, that all conflict between what is erroneously called faith and advancing knowledge is completely done away. Nothing has been so injurious, and so unnecessary, both to our mental and spiritual life, as the misconception that religious faith and scientific discovery are opposed to each other. This totally false view had its origin some centuries ago when too little heed was paid to the warning of Erasmus: "By identifying the new learning with heresy," he said, "you are making orthodoxy synonymous with ignorance."



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But with the passing of former controversies a situation has arisen which is the opposite of that which existed a few generations ago. At the present time, it is the reason, the direction of life by reason, which is distrusted and assailed. In spite of the impressive contributions of science in many realms, yet in human affairs its facts and its methods are flagrantly ignored. Men and nations are at times swayed by the crudest emotional appeals and prejudices. They accept uncritically theories which the intelligence has long since discarded as outworn. Nor is this all. Even reason itself, we are told, is not the competent guide to behavior. It is said to be only a device to give plausible excuse for hidden, irrational urges. It is likened to merely a cork, bobbing on the sea of our turbulent, subconscious impulses.

What greater service, therefore, could you render than to have a faith which believes in reason, which exalts it, makes it dominant in the affairs of men, awakening everywhere a sense of its sacredness and beauty! This is to have faith in God from whom all truth proceeds, and to love him with all the mind and heart. It leads one to realize the correctness of what Professor Shotwell once declared in this chapel, that "the work of a university in which the intelligence of the best minds is directed upon the fundamental problems of life, is itself religious, not figuratively, but intrinsically." It is a faith which holds with St. Paul's, "We can do nothing against the truth, but for the truth." It is a faith which acts upon the assurance of him who affirmed, "Ye shall know the truth, and the truth shall make you free."

POWER FOR LIFE'S TASKS

Second, by the possession of a mature faith you will be able to do your part in achieving a task which profoundly affects the lives and the happiness of all men everywhere; and that is, in making the right use of power. As Mr. Julian Huxley has phrased it: "The problem, what man will do with the enormous power which science has put into his hands, is probably the most vital and alarming problem of modern times," This brings up acutely the question, how can the social sciences be made to keep pace with progress in the physical sciences? More fundamental still: with the command that has been given to man over nature, what can be done to give man command of himself?

In American education a conspicuous milestone was the celebration some time ago of the 300th anniversary of the founding of Harvard College. At that assembly of scholars from all parts of the world, this problem of the right use of power was the outstanding subject which they discussed. As we are all aware, while the discoveries of scientists have brought men inestimable benefit, yet the very forces in nature which they have made known are subject to terrible misuse. They may be seized by selfishness and greed, and employed to the detriment of men. A nation may debase learning by making it the subservient tool of its arrogant ambitions and claims. A greater ferocity is given to war in destroying the noblest gains of civilization and in the wholesale slaughter of life. Our house of humanity may be swept of ignorance and garnished; but unless it is occupied by its rightful spiritual master, the old evils will return reinforced, and the last state will be worse than the first.

How can this disastrous perversion, so contrary to the true spirit of science and of scholarship, be averted? The answer that was given by more than one speaker at Harvard was, that we must recognize the reality of a spiritual universe in which there are truths of a universal, abiding character, which have for men and nations a superior moral authority, and which disclose the end for which all power is to be used. While apprehension of these spiritual truths is a lofty exercise of the mind, there is also needed faith. To apply the words of Professor Malinowski of the University of London, the need is for "a real and an effective belief."

Yes, a real and an effective belief! Accurate knowledge can greatly increase our ability to do, but the end which the enormous power put into our hands shall be made to serve, depends entirely upon what we believe

is most worth doing. It depends upon purpose, which is always a matter of faith. If then the overarching purpose in which we believe is righteous and true, it follows that the forces at our command shall never be misused to the injury of mankind, but always employed for man's largest welfare.

This is the high office of a fully developed religious faith. It mightily augments the efforts of all men of good will. For it is faith in a spiritual universe, in a beneficent purpose which is not an illusion nor merely a human convention, but which has its enduring validity in God. And as by faith this purpose is served, so does it bring to men unity and happiness and peace.

UNSELFISHNESS THE KEY

The third consequence of faith is in the fresh strength which it gives to the spirit of unselfishness. In unselfishness is its way of life. It does not deny nor suppress any individual capacity. Rather, it liberates every latent ability and makes for the fullest self-realization. But it does not "drive all things into the net of one's personal aggrandizement." Its secret is in the paradox of life itself, that he who seeks his own life shall lose it, but he who devotes his life to a purpose higher than self shall find it.

This faith which issues in unselfishness is imperatively needed today to preserve and to promote democracy. We are familiar with the question, Can democracy successfully meet the huge and unprecedented demands that are now made upon it, and without the loss of liberty? But the essence of democracy is not only in personal liberty, though it must always be safeguarded. Democracy consists equally in so using personal freedom that every act—in the gaining of wealth as well as in the use of it—invariably serves the public good; that is, in unselfishness.

As an eminent teacher and historian, the late Doctor Arthur C. McGiffert, has pointed out: "We are in the habit of saying that democracy demands intelligence, that it does not work well among immature and ignorant peoples. But we have failed to see that it demands also unselfishness. If it be true that it is impossible to make men unselfish, just as if it be true that it is impossible to make them intelligent, we may as well admit at once that democracy is a failure. Democracy means liberty, but liberty is dangerous unless it be permeated with the spirit of service. Democracy is safe, even though it is not perfect, so long as there is enough unselfishness in it to counteract the disintegrating forces of mere self-interest. Democracy is often criticized as inefficient. Of course it is inefficient if it means each man for himself. But a genuinely cooperative democracy is the most efficient form of society conceivable. Free cooperation for a common end—there is no other power so mighty as this." "But again," he asks, "is this possible?"

The answer to be given to that question is, By the faith of a mature mind it is possible! For the faith which alone deserves to be the faith of grown men and women will supply and ultimately make triumphant this indispensable spirit of unselfishness. It is faith in the Living God made known to us in Christ, with whose larger truth and purpose the lives of men may be brought ever more into accord. It is a faith which unites us in spirit with him who shows us the true aim of life to be devotion to the Kingdom, in which greatness is measured by unselfish contribution, even as he came not to be ministered unto, but to minister!

Watch Your Enthusiasm!

By James Clair Taylor

. . . *a peculiar people, zealous of good works.* Titus 2:14.

THE words which give direction to our thinking this morning are found in a letter from the greatest preacher of the first century to a young man who is just entering upon the responsibilities of the Christian ministry. The short letter is literally packed with personal counsels and exhortations to be transmitted to the little Christian community in Crete. As one reads this letter he hears the "voice of experience" speaking to the questing spirit of youth, seeking to hold a promising young life to a quickening principle, which will give life and energy to the intellect and the heart; reinforce the conscience and inspire it with an "unconquerable purpose of duty."

The older man knows something of the limitation and down-drag of an inimical social environment. Yet, he realizes that the environment of those who are passionately devoted to redemptive purposes and ideals cannot constitute a final limitation. He advocates for them what amounts to a sundering of whatever relationships prevent or make it difficult for them to give full expression to the new spirit which has come into their lives. The process seems to be a rather simple one: unswerving, passionate devotion to good works.

THE SAVING MINORITY

One of the bewildering facts of history is that men who burn to witness and advance great purposes soon find themselves in a minority. Dr. Fosdick reminded us a few years ago that "Christians have never been numerous." Our modern life is out of balance, foolish and feverish, because the community of those who have set their "affections on things above, not on things on the earth" is still distressingly small in comparison with the vast majority, whose self-indulgent lives do not quicken and kindle to the appeal of lofty themes and great purposes. The continuance and increase of the minority group seems to depend on its opportunity to separate itself from the majority group, by the process suggested in the phrase which steers our thinking this morning. But this brings us face to face with a very real problem, which confronts many conscientious, Christian young people today. It is much easier to conform to what the majority is doing; at least in practice and appearance, if not in principle and conviction. Not to conform means to be labeled "funny" or "peculiar."

That sometimes brings discrimination and proscription, insult and embarrassment. But the sense of union with something not ourselves, which we judge to be worthy of all the hardships of separation, and which somehow demands that separation for its adequate expression, is the beginning of salvation.

Looking at the human family, one sees it roughly divided into four groups: those who are cold and unresponsive to any of the appeals of life, who live a more or less mechanical existence—"human toys, wound up for threescore years"; those who are rather lukewarm in their responses—"neither cold nor hot"; those who are enthusiastic for the wrong things, who follow "a dwindling path, through mazed confusion,

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down to the house of dread"; and those who are "zealous of good. . . ." Obviously, the first group has not begun to live. We have not begun to live, in the sense that Jesus spoke of life, until our lives are brought into correspondence with a reality that stirs and warms the soul. The puzzling movements of history demand enlightened minds and intense, burning hearts. In a time of political crisis about a generation ago Theodore Roosevelt said, "This is a time for a cool head and a warm heart." The cool head is of little value without the warm heart, kindled to enthusiastic response by the appeal of goodness and simplicity.

Elbert Hubbard wrote in his famous *Scrap Book:* "Enthusiasm is the one necessary ingredient in the recipe for good work." Henry Chester says that enthusiasm is "nothing more or less than faith in action." Another writer tells us that "enthusiasm is the great hill-climber." I suppose, like Esso, "it knows no hills." Enthusiasm is one of the greatest assets in the world. It can also be a very dangerous part of one's equipment. All life gets its glory and beauty from an enthusiastic tending toward something which it is at last to attain. Our powers are enlarged and intensified in the warm-hearted service of great, inspiring ends.

OUR LOST YOUNGER GENERATION

A few weeks ago I was traveling with my wife and a friend of ours to Washington, D. C. Our friend had never visited the nation's capital. As we neared the city, I turned to her and told her we were near the city. She smiled and replied: "I thought so; I can feel the city." Isn't it tragic that so few of us feel the pull of that "city" in which our destiny awaits us, where our dreams are to be realized? Not long ago the magazine *Fortune* made a survey of twelve hundred male and female students in twenty-five American universities. That survey inspired a New York editor to write "Flaming youth has lost its flame." He said, among other things: "The student of today is a cautious, subdued and unadventurous generation, unwilling to storm heaven, afraid to make a fool of itself, unable to dramatize its predicament—a generation that will not stick its neck out." That seems to me to be just another way of saying that the present generation has lost its zest for living. They are

> as children with their play
> Who first misuse, then cast their toys away:
> Live to no sober purpose, and contend
> That their Creator had no serious end.

It was Guizot who said: "Be not afraid of enthusiasm; you need it; you can do nothing effectually without it." How many are the young people, and older people, of our day who feel no intense, eager interest in public affairs and the cause of virtue, but only "the burden of a frozen intimacy, the ache of an emotion emptied out."

> Lacking thus the power to feel at all
> I am unworthy even of the name
> Of man; have proven and deserved the fall;
> . . .
> Then let me die; For I am dead indeed
> Nor can be saved by any christ or creed.

"NEITHER COLD NOR HOT"

The number of those who are neither cold nor hot seems to be increasing. In recent years things have been happening in our old world which have cooled the enthusiasm of many who have been betrayed by their ideals and who stand before life with questions in their hearts for which the answers are not forthcoming. Across the world today are millions of bewildered men and women at the end of their intellectual, practical and emotional limits. They are the victims of the abuses and corruptions of this age. They realize that we are living in a trying day and the spirit of change has shaken the old stability of their lives. The marvel is that they are not bitter and cold. The group which gives us greater concern is that which has never been fully aroused and quickened by any interests, whose "response" to good and bad is unconcern. Its members

boast that nothing ever sweeps them off their feet. There is no deep inner realization and no eager outward expression of the significance of life. Goodness and beauty do not warm their hearts. Evil and vulgarity do not arouse their indignation. They are respectable citizens, whose lukewarmness is directly responsible for many of our problems in government and economics, interracial and international relations. They are responsible, in large measure, for the lag between what we know and what we do in all the areas of life. There is danger to dignity and force of character in lukewarmness. The faculties which might be used are allowed to rust unused, and lives are spoiled and happiness destroyed.

Our third group consists of those whose enthusiasm burns with intensity for the wrong things. Dr. Nicholas Murray Butler gives five traits of an educated man, one of which is "the power and habit of reflection." In discussing this trait he observes: "Human beings for the most part live wholly on the surface of life. They do not look beneath that surface or far beyond the present moment and the part of the future which is quickly to follow it." Surely the power of discernment, the power to weigh values and judge the worth of appeals, in one of the sore needs of this hour. How easy it seems to be for men and women to generate enthusiasm for matters of unessential and transient import. Intelligent men and women have only an academic interest in great, redeeming causes and interests, while their enthusiasm is fanned into hot, red tongues of fire by trivial and sometimes downright bad things. Their minds are "excited by their own eagerness and not the public good." Money, fame, pleasures are the ends sought. This general desire to be popular has, as Spinoza wrote, "this great drawback: that if we pursue it we must direct our lives in such a way as to please the fancy of men, avoiding what they dislike and seeking what pleases them. . . . But the love toward a thing eternal and infinite alone feeds the mind with a pleasure from all pain."

PURSUIT OF NEON LIGHTS

We are less moved by the all-enlightening sun than by a show of fireworks or the flickering of neon lights above the sidewalks of our cities. The mad pursuit of those things which seem to make men popular carries men and women insanely through round after round of madcap merriment. This is one of the errors which is sapping the vitals of the people to an extent little realized. We are called to fight with the powers of habit until we recover the path to new life, which runs through the wise use of the hours of leisure which our disjointed and maladjusted life has brought. This is a time for pause and reflection. "While I was musing, the fire burned," sang a psalmist. The contemplation of great and universal truths until we yield to their challenge and claim will help us to refocus our inner impulses so that instead of taking the next step downward or backward, we will take the next step upward and forward.

I know a life that is lost to God,
Bound down by things of earth;
But I know a way, a mystic way
That can bring that soul new birth.
I know of minds that are sunk in shame,
Of hearts that faint and tire;
But I know a cause of mystic fame
That can set these minds on fire!

John Dewey says: "The chief intellectual characteristic of the present age is its despair of any constructive philosophy—not in just its technical meaning, but in the sense of any integrated outlook and attitude." In one of the late Dr. Frederick B. Fisher's stimulating books, he gives us this beautiful illustration: "There is a favorite emblem with a Latin motto that has always stirred my imagination and strengthened my loyalty. It is the picture of a cross gripped by a human hand, with the inscription 'I Hold And I Am Held.' The hand clings to the cross, but the cross also magnetizes the hand." This illustrates graphically the reciprocal relation between a life and the purpose in which it finds its meaning and satisfaction. We can never hope to have any sense of "integrated outlook and attitude" until we experience that relation to a redemptive purpose. I think that is what the old preacher had in mind when he wrote to his young pupil exhorting him to "watch his enthusiasm" that it should run toward "good works."

THE BEGINNING OF SALVATION

When the heart is opened to the best that is outside of us, that is the beginning of salvation. In loyalty to God—surrender to his will—and devotion to his cause we may find scope for all our powers and satisfaction for all our high desires. This is the abundant life. To hold intellectual and moral affinity with the good and true and partake of their beauty and excellence is to make life a great concern. By this simple process men become radiant and "shine as lights in the world."

It is the exaltation of goodness and simplicity in one's life which enables one to conquer those impulses which strip the soul of its power and gives an entirely new character to the life. There is in every life the power of love and goodness which, once reached and called out, runs in a rich and saving stream. It was Carlyle who said: "There is in man a Higher than love of happiness; he can do without happiness and instead find blessedness. . . . Love not pleasure, love God. This is the everlasting yea, wherein all contradictions is solved; wherein whoso walks and works it is well with him."

I summon you this morning to espouse and advance the sublimest purpose. Jesus called it the Kingdom of God. It will raise your life and bind it by ennobling bonds to Reality. "To contemplate and love excellence is to be inspired by it. Attachment to an excellent thing is itself excellent and conforms us to its image." The consciousness of warm-hearted devotion to the greatest purposes will give a hue to your language, express itself in your mien and transfigure your countenances with uncommon expressions of beauty. Whenever you think, speak or act with moral energy and resolute devotion to the Highest, be the occasion ever so humble, obscure or familiar, then the divinity is grow-

ing within you and you are moving Godward. Do not let pleasures, honors, common example, opinion or any other thing sever you from enthusiastic relationship to the Highest. Build up in yourselves an energy of purpose, an iron strength of principle, a loftiness of sentiment which will disarm outward changes and give power and right direction to your lives. Be not afraid to be "a peculiar people, zealous of good works."

Watch your enthusiasm!

The Dweller in the Innermost

By Lester Leake Riley

Submit to the Reign of God like a child! Luke 18:17 (Moffatt).

THERE is a Holy of Holies, the inner sanctuary of man's spirit, which is the sacred core of life itself. It is the undying fire in the hearts of men, to be tended for the precious insight it sheds upon every decision and the courage it yields upon every response to its guiding light. It is found most surely, as Jesus figured it, in the heart of the child and holds its sway in the course of human events as men learn to trust its guidance. In that spirit we pray: "O Master of the hearts of men, lead us, day by day, deeper into the mystery of life, and make us interpreters of life to our fellows!"

But the question I would bring to you at this opening of the college year, is: How well prepared are we in the modern field of education and religion to be the interpreters of this primal intuition? We are thwarted on every hand by the glamor of the established order. Its great gifts of power, prestige, wealth and position seem to serve but to blind the cultivation of this simple, primitive expression, and we are too often left helpless in the face of the powers of darkness in high places.

The token of this spiritual insight is ever before the men of Kenyon College in this Chapel of the Holy Spirit, and the symbol of the same is written upon the walls of the nave in the words of St. Paul's Epistle to the Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law!"

THE DIVINE SPIRIT WITHIN

The fruits, the qualities of the Spirit, this Dweller in the Innermost, this childlike perception of elementary response to right and wrong, is here set forth as a challenge to us all to that active response which alone gives fulfillment and significance to our little lives.

We bear in our bodies the heritage of the ages and our education and religion are its means of transmission. But we likewise bear in our bodies the heritage of the ages in the transmission of the Divine Spirit which issues from the unknown into our present existence. And here is the conflict it brings upon us. The rich, ripe fruits of our civilization, especially in this machine-like, utilitarian age, overpower and bewilder us. We tend to worship the Dynamo, the created thing, with all its force and power. Yet there remains dormant within us this elemental spirit which is not the product of our material evolution, for matter does not possess this spiritual quality. Matter is but its medium of expression. It is this Dweller in the Innermost who is the creator and the architect of this material body of our civilization, the soul which is the architect of the body, and not the body which is the architect of the soul. And it is the soul's primal impulse which finally creates the body of our civilization. It is the insight of the discerning child which waits upon the offices of education and religion for its application.

So we cannot escape the world of today, but we can, through the Spirit-life within, through struggle, conflict, suffering and loving in this world, attain again that creative impulse of moral and spiritual discernment. For we live today in the midst of a world crisis which brings this issue between the soul and body of our civilization more clearly before us than ever before. Our first concern is with practical programs of administration, ways and means whereby we may adjust ourselves to a better social order. Inevitably, in the political order especially, our views take the color of our estimate of human nature. If we tend to think meanly of humanity, we cry aloud for the tyranny of the strong hand of dictatorship. If we tend to think highly of humanity, we desire the guiding hand of love that, in the shibboleth of the moment, there may be liberty and justice for all.

"THE CHILD WITHIN YOU"

Here I would affirm that it is Christianity which brings this issue so clearly before us today. And when President Roosevelt said at the Virginia Dare celebration that the cure for democracy is more democracy, he was taking this high view of human nature and saying in another way: Trust the primal intuition of men and see that it is given scope for functioning. Reject and deny Christianity, if you will, but you cannot escape its consequences any more than you can that of gravitation. For Christianity finds its source in Jesus—not in the literal acceptance of his quoted words, but in the feeling and the discernment that prompted the saying—the discernment, if you will but accept his figure, of the Child within you!

I know how easily you may discount and distort the significance of such a simple solution. You may tear to pieces, as Samuel Butler does, the parables of Jesus and entirely miss the point of them all. You may say, with Butler, that the Sower who cast his seed about so carelessly, was a poor sower; that the Shepherd who left ninety-nine sheep to wander off after the strayling in the wilderness, was a poor shepherd; that the Farmer who let the tares grow up with the wheat to the harvest, was a poor farmer—and so on. You may say that these parables present a picture of activity which is most inefficient, and in the light of today, most unscientific. But I call your attention to the fact that such a literal analysis of the rendering of the thought

of Jesus is misleading. We fail to sense the deeper meaning, the primal intuition, the creative impulse, which sees a situation in its eternal aspect, not through the literal eyes of the body, but through the spiritual eyes of the soul.

We know that Jesus was the rebel of his day. He gave himself to death on behalf of ideas and ideals but dimly discerned by his generation. But even today, we continue to misread his answer because we are blinded by the immediate situation and its immediate solution. True, we are grateful in such a moment to have some hard-headed, hard-hearted administrator handy who knows how to disentangle the mess by his uncanny ability to order people and things about. But we pay too much honor and too high a price for this kind of workmanship in the leadership we choose to guide us. This Machiavellian Prince succeeds for a moment in bringing order out of chaos and we look gratefully upon him in awe and wonder. But it is so often evident that such a solution made under such a pressure is no solution at all. We are no wiser, no better than we were before in the spiritual insight necessary to face the recurrence of the same situation. For the man who performs this service for us, it is evident enough, can only do it so efficiently because he is utterly without convictions or ideals, satisfied to satisfy our present weariness of spirit and body.

JESUS AND PROGRAMS

Well, Jesus might have offered his solution in like manner. There were rebels and reformers in his day, with whom, no doubt, he must have felt in sympathy, but he never seems to have accepted their panaceas and programs of immediate solution. For there was a time factor in his judgment which had its source in the Eternal Spirit that found utterance in his word, so often repeated: "My time is not yet come!" There were social evils in his day, such as polygamy and slavery, yet he seems never to have uttered a crusading word against them. Yet inevitably, given the time factor, it was Christianity, and the core of Christianity, in the word of Jesus, that brought such evils to destruction. We miss the significance of human progress in Jesus because we tend to misapply his wisdom. We tend to pay a pious lip service to the profundities of his life and teaching by setting up his literal words as formulas and metaphors of authority, and then to say in a crisis: Ah! but this word of absolute idealism is not workable in this present situation!

That, I say, is the fallacy of the crisis that faces the world today. It is our superficial judgment upon the externals of a situation, and our attitude is intensified and supported by our marvelous application of science—and, as I am a creature of this world, I am not here to decry science. But I am constrained to point out that science and the scientific method of procedure offer us but a technique in the ways and means of attaining and applying knowledge and achieving the progress in material advance and physical comfort which is ours today. Four hundred years of this marvelous technique and its efficient achievement have tended to make us think its way the only way of knowledge, and all else as idle speculation. Yet there remains to challenge us further that which science cannot touch—the field of the end of life, the control of the ways of life. It is the way of the Spirit, and its technique the simple discernment of the child brought to maturity in the exercise of insight and intelligence.

TECHNIQUE—AND THE HEART

The laboratory and the workshop of this spiritual function of life is in the field of education and religion. Our tendency today to exalt and demand technical application above all things is but a way of escape from the cultivation of the heart and mind in the imagination and the feelings that would give us courage to delve deeper into the mystery of life and act upon that insight. True, we have to rid ourselves of much that is crude speculation in the field of religion and education and here we gratefully acknowledge our debt to science. But when the practical utilitarian of our day, in his exaltation of the scientific technique, dismisses the brooding of man's spirit upon the mystery of life as idle speculation, he fails to appreciate at its human worth the finest flower of mankind. For the teachers and seers of the spirit are too often passed by as without the pale of scientific accuracy and efficient achievement. And we are wrong, as wrong as that comedy of Aristophanes which pictured Socrates strung up in a basket at the top of the ceiling. And we are wrong about the progress which the mind and heart of Jesus infused into Christianity. For Christianity has saved civilization in a crisis and it will save it again, not by panaceas and programs, not by efficiency of administration or through scientific knowledge and invention, much as these are needed.

But I warn you that the solution of Christianity may well lack the mark of efficiency and scientific certitude. For the end of life and the control of the ways of life do not lend themselves so readily to our conventional ideas of efficiency and worth. There is a submission of the Spirit which the word of Jesus, "Submit yourself to the Reign of God as a child," suggests. Be sure it will come to you, for, though "the Spirit bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," be sure that, "So is everyone that is born of the Spirit!" In some unexpected moment, in a flash of insight, this experience shall be yours, and if you have faithfully sought the heavenly vision, you will see your path clearly before you. There is a poem by Richard Realf, entitled, "My Slain"—the lament of a man who sees in the little child who has climbed upon his knee the figure of the dead cherub, his own child-heartedness—his slain—and with insight and eloquence he sings:

> Woe worth the knowledge and the bookish lore
> Which makes men mummies; weighs out every grain
> Of that which was miraculous before
> And sneers the heart down with the scoffing brain.
> Woe worth the peering, analytic days
> That dry the tender juices in the breast
> And put the thunders of the Lord to test,
> So that no Marvel must be, and no Praise,
> Nor any God except Necessity!

What can you give my poor, starved life in lieu
Of this dead cherub which I slew for you?
Take back your doubtful wisdom and renew
My early, foolish freshness of the dunce,
Whose simplest instinct guessed the heavens at once!

WHERE CULTURE FAILED

For a similar lament over this doubtful wisdom let me turn you to *The Education of Henry Adams,* the story of a man who reviewed his life search for this lack. Henry Adams was the descendant of two presidents, the scion of one of our finest American families. As this man reviews his life over a retrospect of fifty years, he sees the young Adams of twenty-three, two years out of Harvard, with two years of European

Lester Leake Riley

travel behind him, the son of the Civil War Minister to London, and finds himself at the inaugural ball of President Lincoln. He stands there, so conscious of his cultural background, and looks across the room at the tall, ungainly figure of the President, whose dress-clothes seem to fit him so loosely, and whose hands are nervously playing with his white kid gloves. To the young Adams, from his worldly vantage, this figure was viewed with supercilious condescension and even a sense of contempt. But to the older Adams, conscious of the lack in his spiritual education, there came a flash of the insight of an ancient Hebrew prophet: "Man looketh upon the outward appearance but God looketh on the heart," and in that moment the old man was privileged to see as God sees. For he saw the world of today with all its force and power as The Dynamo, and by much searching of heart and mind, he came upon the lack of his education in The Dynamo of the thirteenth century, the rational and spiritual Force that had created the Cathedral of Chartres. At last in this twentieth century, he had found this something other, this spiritual plus, this simple elemental insight that found Force in something more than merely the created thing of Power and Prestige. To him it was the Virgin of Chartres and eagerly he sought to share his find with his friends and neighbors. But they looked at him in incredulous amazement, and, as Alice Roosevelt Longworth confesses, Washington was convinced that poor, old Uncle Henry was going Roman Catholic!

The world may have as little understood St. Paul, the self-assertive founder of Christian churches, who never pictured his achievement as that of an efficient administrator but made the amazing declaration of self-abasement that revealed the force and power of The Eternal Spirit, in his great affirmation: "It is no longer I that live, but the Christ that liveth in me!"

No! There is something incomprehensible in the simple technique of Jesus that supplies the lack in the conventional education and religion of today. It is not efficiency. It is not science. In fact, it is inefficient, if you will, and it is pre-scientific. Autocracies, ecclesiastical hierarchies, military organizations and big business are indeed efficient. But democracy is not efficient and never will be. Protestantism is not efficient and never will be. Religion is not efficient and never will be. Education is not efficient and never will be. And yet, these inefficient media are the organs of spiritual knowledge. They yield to the human spirit that desirable freedom which the world of today seeks in its cry of Liberty and Justice for all! But this precious consummation will not be the product of some efficient, scientific, social, political or economic program. No! Liberty and efficiency do not walk the same path.

LOVE GUIDED BY INTELLIGENCE

In this eighteenth chapter of St. Luke this symbol of the child is preceded by the parable of the Pharisee and the Publican, which you may accept reasonably enough as a conventional picture of pride and humility or even enter with sympathy and understanding of it in terms of contrition and expiation. But if you will delve deeper into the approach to the situation that suggested the parable and follow it through with heart and soul alert to catch its nuances you will see how this chapter, perhaps unconsciously to the original reporter, pictures the spirit of the Publican as the trustful confidence of the child. By such a reading of the Gospels you will be trained to apply this technique of moral judgment and spiritual insight to the situation that may demand its decision of you at this moment—and then it must be that the amazing conclusion, "Submit yourself to the Reign of God like a child," appears the most real and the most practical solution after all. And this experience is very much like that which such a scientific humanist as Bertrand Russell proposes as his interpretation of the Good Life: "Love, guided by intelligence!"

It is this lack in the conventional teaching methods of our traditional education and religion which is hid-

den in the simple lore of the life and teaching of Jesus. It is this lack which pursued Henry Adams throughout his life. And we likewise go on searching all our days long to supply it. "Seek, and ye shall find."

For the exercise of this spiritual insight is the key that unlocks the mind and heart of Jesus through the Christian ages. There is an illuminating episode in St. Luke's Gospel that tells of Mary bringing her infant son to the Temple to the aged Simeon, whose word of blessing upon the child is both a protest upon the world of Power and Force and a prophecy of man's native spiritual capacity. "A sword shall pierce through thine own soul also," he tells the mother, "that the thoughts of many hearts may be revealed." That is, that Jesus reads not only the secrets of others' hearts, but, by the process of self-recognition, enables people to read their own hearts. It was such an understanding that came to Peter and his friends. To dear, lovable, unstable, impetuous Peter the Master revealed the Dweller in the Innermost, the potential power as yet unrecognized and undeveloped, as he said, with a light touch in the pun upon his name: "Thou art Peter, and upon this *petra,* rock, I will build my church."

TRUST THE LIGHT WITHIN!

So I beg you not to think of Christianity under the guise of the timid institution that so often marks its church, but see it in the guise of the Eternal Spirit which broods upon it and breathes through it within the heart and mind of every one of you. See it as the Reign of God is seen through the simple, trustful insight of the child. Dare to trust that light within and act upon it! No longer need we be misled by the efficient administrator whose power and prestige dazzle us for the moment. There is an education available, as John Dewey says, which saves us from being duped by this glamor. There is a religion which gives us eyes to see a situation clearly enough when we dare to follow the prophets of a new day.

Unfortunately, as Jesus said, our recognition often comes too late. We honor the prophets with sepulchers and monuments after they are dead and gone, but as one of our own poets has said: "Happy the land that knoweth its prophets before they die!" When that day comes to any land, it comes because we have recognized and cultivated this technique of spiritual insight in our education and this technique of veneration and worship in religion, that elemental, creative impulse which gives courage to our bewildered humanity in every crisis to sense the evil and dare to withstand it even to the death, if need be.

For that is the symbol of our faith—The Man on the Cross—and he died that men might see as God sees. The Reign of God within the heart and mind of the child—Love, guided by intelligence!

PRAYER is the register of your conscious growth upward; and no man ever grew upward who did not grow through difficulties. HARRIS E. KIRK.

A SUPERMAN creates an airplane, and an ape gets hold of it. H. G. WELLS.

The Measure of a Man

BY KENNETH IRVING BROWN

ON the campus of the University of Virginia there is an entrance upon which is carved these words: "Pass through this gateway and seek the light of truth, the way of honor, the will to work for men." I do not know what your four years on Hiram campus may have meant to you; I doubt if you yourselves are able to appraise them with accuracy at this time. The years themselves will show their worth. But I can, however, think of few better condensations of what I hope they have meant than those words from the gateway of one of our historic campuses.

This is indeed the measure of a man: the search for the light of truth, for the way of honor, for the will to work for men. By this measure men may be judged and those who have searched and have found may be counted great, and those who have refused the search, or starting in a half-hearted search have abandoned the quest, may be counted small.

It is of but one of these—the last—that I would speak on the occasion of your baccalaureate service, and I would come to the theme by way of a verse from one of the ancient Hebrew books, the Book of Exodus. In the beginning of that book is written the story of Moses, the Hebrew baby saved from the decree of Pharaoh that the midwives should do away with all newborn males, floated in a basket of bulrushes lined with pitch, and found and cherished by the daughter of Pharaoh. The story of Moses' childhood is one of the romantic stories loved by all children of all times and all lands.

The story of the manhood of Moses is one of the great heroic sagas of early days: how Moses came slowly to understand the mission which Jehovah had set for him; how in the strength that was put upon him he defied the unjust leaders of Egypt; and how to him was given the gigantic task of leading a tribe of slaves from hideous bondage and of welding them into a nation.

BURDENS THEN AND NOW

This is indeed one of the great epics of heroic mold. There is a verse in the story, speaking of the transition between the childhood and the manhood of Moses, which has significance for our own day: "And it came to pass in those days when Moses was grown up that he went out unto his brethren and looked on their burdens and he saw an Egyptian smiting a Hebrew, one of his brethren."

There is, I think, some similarity between the background of Moses and that of the college-bred man today. To be sure, Moses boasted of no college degree, but he was doubtless learned in the wisdom of his day. His training was that of the privileged class, better than the upper tenth to which our college graduates belong, for he was reared in the palace. His surroundings were those of luxury; and yet from this back-

ground he turned, even as in a later century Gautama Buddha turned, to look upon the burdens of his people.

"And Moses went out unto his brethren and looked on their burdens." The record does not state what Moses thought and yet the burdens of all peoples, differ though they may in detail, look in the large amazingly alike. In the first place, these burdens are numerous—they always have been and they probably always will be. All one needs for evidence is eyes to see. They are intricate and they are complicated and they will not yield to a simple solution. It very often seems that they are incapable of a permanent solution. There is so often in the burdens a tangle of mixed motives, a maelstrom of human frictions. They are so often simply "messy."

I have in mind, as probably you have in mind, the burdens of a people today, the present conflict within the realms of industry between the employee of one conviction and the employee of another conviction, as well as between this divided labor and employer. There is, in addition, that vast intricate burden of economic slavery as old as the burdens which Moses saw when he saw his fellow Hebrews ground in serfdom under the heels of the Egyptians. There is the gigantic burden of war. Moses struggled for justice in all realms of living. The burdens of a people are discouraging to the observer—so Moses must have thought; so we may very well think.

And the measure of a man is very often his response to the discouragement of that glimpse of a world's burdens.

RESPONSES OF THE LEVITE

It is written in the parable of the Good Samaritan that the Levite came along, looked upon the man who had been robbed and beaten, and then passed by on the other side. The Levite illustrates in unforgettable fashion that group of intellectuals who are quite willing to look upon the burdens of the world, but having looked, pass by on the other side. Let it be said for Moses, son of a Levite though he was, that he was not of the order of the Levites of the Samaritan road, for having looked upon the burden of this people and seen one of his own brethren afflicted by an Egyptian, he did something about it.

The response of the Levite of the Samaritan road is still with us. There are those who are quite content to rationalize and find good reason for not doing that which they have no intention of doing. Their responses often fall into one of four classes, and it may very well be that some of you in candor will recall moments when you have made such response.

The first response to that look at the burdens of the world is the response of an assumed inferiority. Who are we to think that we can solve the world's problems? Others are more talented than we; it would not be fitting for us to put ourselves forward. And so we preen ourselves on our modesty and sit back in content, although in reality we are quite willing to tell those more talented how to be the world's saviors.

The second response is the response of the inquiring materialist. I might—but if I do, what will I get out of it? What will you give me if I make over the world? And underwriting the response is the fallacious assumption that the success of the reformation will be in direct proportion to the compensation offered.

The third response is the response of honest selfishness. The price is too great and I have no intention of paying it. The world doesn't love a hero and why should I put myself into an unpopular role?

The fourth response of rationalization is the response of the perfectionist. The perfectionist is one who has a pathological obsession for perfection. The perfectionist is not troubled by modesty and he very successfully cloaks from himself his inherent selfishness. The perfectionist is one who prides himself on the loftiness of

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his ideals and the splendid standards by which he measures achievement, but at the same time he excuses himself from all action on the grounds that life is so constituted that he can't reach his ideals or achieve his standards. Therefore, rather than have a half-success, a semi-failure, he will do nothing. This is one of the most cleverly contrived, one of the most insidious types of rationalization that a man can yield himself to.

These are the Levite's responses to a man in trouble.

"And it came to pass in those days when Moses was grown that he went out unto his brethren and looked on their burdens." And it has come to pass in these later days that young men and women having arrived at maturity have gone out unto their fellow human beings and looked upon their burdens, and some standing aside unmoved to help have thought within themselves: We are too modest to think we can be of assistance; or, I will need to wait until the price is set; or, I'd rather be a living coward than a dead hero; or, it is better that

I do nothing than that I should try and fail. But none of these responses is the response that Moses made.

THE CALL OF JUSTICE AND BROTHERHOOD

Moses, seeing his brother in trouble, doubled up his fist and, first making sure—as he thought— that there was no one around, he did away with the Egyptian oppressor.

It is possible to commend the zeal of Moses without sanctioning for our day the specific act of murder by which he fulfilled that purpose. This at least is true, that in the soul of that palace-reared Hebrew, there was a burning sense of injustice being done to one of his kin, a relationship of brotherhood was being broken, and with the obligation of responsibility upon him, he rose to take such action as came to hand.

It has been suggested that the love of justice is the most distinguishing mark of man's humanity. Surely it is the urge which most strongly drives him to action when he has looked upon the burdens of a people and seen injustice done. Under that demand of justice, there comes that cry of obligation—Samuel's "Callest Thou me?"; Isaiah's "Here am I, send me."

The word "service" is a word which seems to be fast losing its best connotation. My ears are weary of it for it has acquired a hypocritical ring. Like the old forthright word "charity," its edges are being clipped. But a word I think we may well substitute for the word "service" at its best is the word "brotherhood," that sense of kinship, of man with man and nation with nation.

With all my heart I would wish you, my friends of the senior class, a compelling and continuing love of justice—justice without regard to differences of race and creed and color that men build as wells between them; and I would wish for you an ever enlarging, an abiding and a demanding sense of kinship with your fellow men. Without it life can be very lonely and purposeless.

I would dare to hope that your years here had somehow cultivated in you that love of justice and that feeling of human relationship, although in candor I must recognize that there is something about the American academic atmosphere that sometimes tempts men to an isolation and an aloofness in the name of scholarship.

ACADEMIC PERILS TO BE SHUNNED

The academic atmosphere offers certain distinct temptations and you will do well to be familiar with them that you may guard yourself against them.

Let me list four of these temptations.

The academic experience makes one prone to oversimplify a situation. For the purposes of the classroom—and I mean either the student bench or the professorial chair—it is so easy to take a complex situation, to acknowledge certain component parts, and to make it appear most simple and easy of solution.

In addition to the temptation to oversimplify, there is a second temptation to intellectualize a situation and to disregard the human relationships involved. Take for illustration the problem of war and peace. It is a pleasant parlor game to intellectualize this colossal problem and to arrive at simple and logical conclusions as to what must be done—conclusions amply justified by the rules of the classroom games, but conclusions which have little validity in the light of national enmities, unreasoning and unreasonable hostilities, and the green jealousies which are so largely a part of our humanity.

In addition to the temptations to oversimplify and to intellectualize the situation, there is a temptation within the academic experience to give critical examination to a situation without coming to any final decision. The original "percher" may have been intellectual, I suppose—a man or a girl on the fence who couldn't decide on which side he should alight. There is something in the academic experience that seems to bestow favor upon the person who is so broadminded that he sees all sides and prides himself upon his tolerant understanding.

But there is a fourth temptation that seems to me even more insidious. It is the temptation to develop an analytical and critical disposition without any accompanying responsibility for doing something about it. I have no way of knowing whether there is more of this on a college campus than in the outside world, but I think you will readily agree with me that there is more of it on a college campus than is desirable—this eagerness to criticize without any apparent desire to have any hand or to lend any effort in the remedying of the situation criticized. Criticism is a lonely roadway unless it leads to the city of action.

But these temptations, real though they be, are not invincible.

COMMITMENT TO GREAT TASKS

There is a moment when a man has come to his best self, that moment when a cry for justice comes to his ears and his heart is warmed within him with the blood of his humanity. This is man at his finest, man at his loftiest. Looking at the burdens of the world, usually symbolized by a lonely man in trouble, he may be urged to throw himself into the struggle. If in such moments he fails to respond, that refusal to commit himself to the known best leaves a bitter taste, an unsolved resentment, a persistent dissatisfaction; but if in that moment he gives himself to the task before him, out of that consecration to a cause a new soul is born, his life is standing for something, he is caring so much that he will die if necessary for that something. As Dr. Fosdick put it: "He has identified himself with something greater than himself of which he regards himself as the incarnation and instrument. He thinks of himself as the vehicle and agent of an eternal matter. He does not want his ego idolized; he wants his cause supported."

Even so Jenner, when he dreamed of his new method of checking smallpox; even so Jane Addams, when her heart went out to the underprivileged of Chicago; even so Dr. Charles W. Stiles, when he poured into the attentive ear of Walter Hines Page the strange notion that the indolence and dullness of many poor whites in the south were due rather to

physical disease than to mental defect; even so Grenfell, when he took the continent of Labrador to his heart. Out of such a dedication of life, out of such a burning eagerness for justice and passion for brotherhood, is the noblest soul of a man born. "And it came to pass in those days when Moses was grown up that he went out unto his brethren and looked on their burdens and he saw an Egyptian smiting a Hebrew, one of his brethren."

"Pass through this gateway and seek the light of truth, the way of honor, the will to work for men." This is indeed the measure of a man: the search for the light of truth, for the way of honor, for the will to work for men. By this measure, men may be judged. Those who have refused the search, or starting in a half-hearted search have abandoned the quest, may be counted small; those who have searched and have found may be counted great.

Worship and Revelation

By Robert Seneca Smith

WE ARE being reminded continually that we are living in a confused age. Like babes in the woods, we have the feeling that we do know where we are going. We do not know that we want to be more than just in line with the march of time. We want to be in harmony with the eternal purpose and wisdom of God. But how can we know the way? By what experiences can we put ourselves into the path that leads to discernment and perspective? I want to suggest that public worship is such a path; is, indeed, the highway to the divine revelation.

We have, of course, affirmed that there are other ways: as, for instance, the way of the trained mind. In our schools we have stressed the importance of the trained mind—that is, the mind that can read history with some understanding of the relationships of cause and effect therein depicted; the mind that can use the past to shed light upon present and future problems; the mind that knows how to take an untried situation and diagnose it and prescribe for it. We have the feeling that to such a mind as this God makes himself known.

That seems to be a position which can be justified. When we recall the unfolding drama of the Christian movement, we are struck by the magnificent intellectual stature of those who have seen the ways of the Lord and made them known unto men. Yet, we are reminded that it is the wise men who have "dwelt most upon the limitations of our human understanding." They are quickest to admit that they "see in a mirror darkly," groping their way through the "feeble twilights of this world." And it must also be remembered that to humble folk of meager native intelligence and of scanty intellectual training there have often come the soundest and clearest insights into the meaning of life and of God's purposes. Surely, the trained mind is not the only way.

REVELATION THROUGH HEART AND WILL

Again, it is affirmed that fresh revelation from God comes to those who are pure in heart. "Blessed are the pure in heart for they shall see God." The man who can approach life without any taint of selfishness, or malice, or uncleanness, is in a way to see the divine will. It is true that our vision is enormously increased when our hearts are pure. But who among us is able to bring to the seat of the divine revelation a really pure heart? The ways of the world are too much with us. Our minds are crowded with selfish ambitions and our imaginations are stained by ancient sins. No, the pure heart is not the only way.

Again, it may be urged that the way to the divine revealing is the way of the sacrificial will. He that willeth to do the will of God, whatever it may cost, shall know that will. Here is an attitude toward life that tends to save the mind from its cocksureness and the heart from its impurity. It makes one sensitive to the hurts and needs of one's fellow men. It keeps the way open for new visions of greater service and of a better world. It leads to action and not merely to reflection. But the man of action, even the most sacrificial man of social action, is likely to think that his program is the last word in the divine plan; is likely to deify it and make a god out of it and worship it. This habit of equating the partial and the temporal with "God's all-complete" is a very common human habit and it blocks the incoming of a fuller revelation.

WORSHIP WHOSE ESSENCE IS ADORATION

Without exploring these ways further—the ways of the trained mind, the pure heart and the sacrificial will—I want to suggest that the divine revelation is most likely to come to the person who engages with other persons in what we call public worship. Such worship, of course, is akin to other experiences in which we assemble ourselves, but it is not to be identified with them. Its essence is adoration—not merely admiration for what is true and lovely and sacrificial, but the adoration of God. "Worship is a soul standing in awe before the mystery of the universe," yet recognizing that at the heart of that mystery there is a Christlike God. In his presence we adore and are still. In worship we see ourselves against the background of God's purpose for us. The character of God, revealed peculiarly in Jesus, is revealed again to us. We look upon him. The clear outlines of his life stand forth before us and feature by feature we transfer them to God. And in that hour when we wait in complete adoration, not raising questions to be answered, not seeking blessings of our own desiring, but just adoring, the possibilities of life seem to be re-revealed, particularly and peculiarly, to us. It is then we

> see and hear
> The lovely shapes and sounds intelligible
> Of that eternal language which God doth utter.

It has been interesting to me during the last few

years to talk with some of my younger friends about the outcomes of worship, and I get from them such testimonies as these: "In worship, I reach out for a self greater than myself to whom I give myself, and in so doing, I find my better self and grow into it." Another tells me: "Worship is a widening of my vision. It gives deeper insights into life. It places before me the finest and highest in the world and leads me to adopt it as my own." Others use such phrases as these: "Worship replenishes and purifies my purposes"; "it develops the process of self-criticism in the light of the principles of Christ and the ideals of his Kingdom"; "in the outgoing of my soul to God in worship I experience frequently some reciprocal influence coming, I believe, from him to me." The interesting thing in all these testimonies is that the revelation is not directly or even consciously sought. One gives to the Highest the sincere offering of his heart, and the revelation comes as a by-product of that adoring and aspiring experience.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, how weak! We rise, how full of power!
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.

COMPANIONSHIP IN WORSHIP

In corporate worship as distinguished from private worship, we have a group of people more or less like-minded, gathered together in the atmosphere of some holy place. The distinctive thing about it is that others, sitting near us—friends, associates and strangers—are presumably having the same experience that we are having. This greatly intensifies our own experience. Our own sensitivity to God's presence is heightened by this companionship of our fellow worshipers. We become sensitive to God's presence with more than our individual capacity for sensitivity.

The experience is somewhat comparable to what happens when a great audience listens to a symphony concert, attends a play, participates in a pageant, or engages in any corporate experience of high joy like a wedding or of solemn sorrow like a funeral. The result is often unpremeditated and unsought. We give ourselves to the immediate experience with complete abandonment but we emerge feeling that something has been happening to our spirits and has been made clearer to our waiting wills. Margaret Fuller, coming home from a concert, once wrote in her journal: "I felt rested above all care, all pain, all fear, and every taint of vulgarity was washed out of the world."

This experience of corporate worship is an extraordinary thing. We feel our sense of social solidarity, of belonging to one another as a group, with common interests, needs and desires. We have also a sense of belonging to groups other than our own. The doors of our imaginations are flung wide open to let the world in. Every hurt of the world and every need are brought to the mercy seat. We feel upon our hearts the pressure of the great Presence. His purpose for the universe and for his creatures upon this earth is once again set forth. There may be nothing new in it. It may be as old as Isaiah's dream, when he "saw the Lord high and lifted up, and his train filled the temple." It may be as old as Jesus' experience with God which led him to say, "The Father and I are one." Or it may be some very modern statement in hymn or prayer or sermon. But there it stands, and it seems to be new to us, and in its presence we become sensitive to the social needs of our modern world. Nothing very specific may be declared. Perhaps no hint is given as to just what the next step is to be or how the vision is to be implemented, but one does see in some dim outline a picture of the world as it might be over against the world as

Robert Seneca Smith

it now is, and one feels that God is calling him along with his fellow worshipers to do something about it. "Who will go for us?" seems to be resounding through the service. One of my younger friends once put it to me in this fashion: "Worship provides for a communal expression of like desires and experiences. It provides for Christian fellowship with others and molds it. It gives courage to tackle the problems of the world. It develops a sense of brotherhood with all mankind. It provides the dynamic for social change."

I am inclined to think that we Protestants are not fully aware of the significance of our corporate worship. We are likely to think of ourselves as individual units worshiping each in his own way within the sanctuary. Evelyn Underhill, in her recent book on worship, reminds us that "a Christian cannot fulfill his obligations in solitude," because he is part of a "social and spiritual complex with a new relation to God." Corporate worship obliges the "spiritual highbrow" to

kneel with the "simple and the ignorant," and in this act the "whole church, which is the mystical body of Christ," presents itself unto God. Although we represent many divisions and communions of the Christian church, we are one in this respect—"we are the body of Christ, living cells in that mystical body"—and in offering ourselves to God we are engaged in that "eternal self offering of Christ to God, in and through his mystical continuing body. And the "response to God of this whole body" causes the "divine light to break in upon us to our inner purification."

WE DEIFY WHAT WE HOLD DEAR

But why is worship of the Living God indispensable to the divine revelations? It is because we tend to deify whatever we hold dear. Whether it be some personal ambition or an economic program, we tend to undergird it by giving it the stamp of the divine approval. In other words, we tend to make a religion out of it and worship at its shrine. When we do that—when we worship any false god—we make ourselves insensitive to the one true God whom alone we ought to worship.

More than 2,600 years ago Isaiah deplored the habit of those who worshiped the work of their own hands. It was a very common practice. It was the way then, as it has remained the way since, of building up personal or communal *morale*. And the trouble is that it leaves one with no valid and absolute standard of judgment.

Here is one of the main truths that emerges from the familiar story of Daniel and his friends at the court of Nebuchadnezzar. Suppose the Hebrew youths had bowed down and worshiped the golden image which the king had made. What harm would it have done? It would have been a make-believe performance. They could have rendered lip service to the golden image but in their hearts have continued to adore Jehovah. The trouble is that whenever we take any high capacity of the human spirit and prostitute it to base or unworthy objects, we diminish to some extent that high capacity. It is true of friendship, of love, of patriotism. It is more true of worship.

In the Gospel of Mark there is a sentence, very calmly and objectively stated, which seems to me the most terrific judgment that was ever passed upon those who nailed Jesus to his cross. Mark says, "They spat upon him and worshiped him." To make mockery of worship—the highest capacity of the human spirit—is to blur if not completely to eclipse our sensitivity to revelation.

WAYS TO REVELATION THROUGH WORSHIP

But if our corporate worship is to be a high road to the divine revelation, theer are certain truths which we must steadfastly hold. I can suggest them this afternoon.

1. We must believe in the validity of what we are doing when we engage in public worship. The trouble with us, when we assemble in a sanctuary, is that we don't really believe that anything is going to happen. We sing a few hymns, listen to an anthem and the reading of the scripture, follow the leader in his prayer, give our attention to a sermon (perhaps somewhat critically of its form and substance), and then go to our homes. It is too much like any public exercise. We do not actually believe that we are engaging in an experience which may make a profound difference in our lives. We do not expect to meet God, to hear his voice, to feel upon our sensitive hearts the pressure of his purpose.

In one of his longer poems, Browning makes Paracelsus say:

> If I stoop into a dark tremendous sea of cloud,
> It is but for a time: I press God's lamp
> Close to my breast: its splendor, soon or late,
> Will pierce the gloom: I shall emerge one day.

Our worship, if it is to be vital and not an empty form, must be like that. We must "press God's lamp close to our breast," believing that "its splendor will pierce the gloom."

2. Again, our corporate worship must be a cooperative undertaking. Professor Wieman, in his *Methods of Private Religious Living,* distinguishes between what he calls "collective worship" and "cooperative worship." In collective worship we just come together like a kind of motley crowd, to get what we can from what is done for us. In cooperative worship we meet together to adore God, each trying to cooperate with his fellows in creating an atmosphere of reverence which heightens the spiritual sensitivity of each participant. There is a feeling of togetherness, and as we reinforce each other in our cooperative endeavor to worship God, there is bred within us a community mind that is sensitive to the divine revealing.

NOT BY STRIVING OR AGONIZING

3. Finally, it is very important that in our worship we should reaffirm the great truths about God and Christ that we feel sure of, or that others have felt sure of. In the making of such reaffirmations, we may use the language of Scripture and prayer, of creeds and hymns. Nothing to me is so effective as the words of Scripture:

"The Lord is in his Holy Temple; let all the earth keep silence before Him."

"Lord, thou hast been our dwelling place in all generations."

"Lo, I am with you alway, even unto the end of the world."

"All things are yours, and you are Christ's, and Christ is God's."

Such strongly held affirmations, made in the atmosphere of worship, and lifted up as the incense of our hearts unto God, breed within us a mood of receptivity in which we are made sensitive to new revealings.

The strange thing about it is that we must not seek too directly the divine revelation. It does not come by striving or by agonizing. Usually when a man storms the gates of heaven, crying, "Show me thy way, O God," nothing happens. But when one goes into the sanctuary, forgetful of self and even of his own need for the divine disclosure, and gives himself to the

adoration of God, the light begins to shine in his heart. There is no pattern, no blueprint, no road map, of course. Rather, there is "faith in the unseen world of abiding values." Arthur Ketchum has a little poem which he calls "The Sea Breath." In one of the stanzas he is speaking to God:

> Use my soul as you used the sky,
> Gray sky of this sullen day.
> Clear its doubt, as you sped the wrack
> Of the storm cloud, bringing the splendor back,
> Giving it gold for gray.

That's it! No blueprint, no road map, no telegram, no letters of fire on a palace wall. But a clearing of the doubt, a "bringing of the splendor back, giving it gold for gray."

The Thirst of the Soul

By Clyde E. Wildman

As the heart panteth after the water brooks, so panteth my soul after thee, oh God; my soul thirsteth for God, for the living God. Psalm 42:1, 2.

THE picture is of the female deer in the dry season of the year in quest of water. The thirst is not an ordinary thirst; it is a thirst that pants—it is a thirst that must be satisfied or death will follow. The whole illustration is intended to suggest the intensity, the passionate longing, the life or death quality of the experience. "As the hind panteth after the water, so pants my soul after thee, oh God."

Jesus may well have had this verse in mind when he said, "Happy are they that hunger and thirst after righteousness, for they shall be filled."

The Psalmist and Jesus are not looking upon religion as a luxury but as a necessity. Jesus did not say, "I am the cake of life"; he said, "I am the bread of life"; He did not say, "I am the wine of life"; he said, "I am the water of life." He did not look upon religion as an elective in the University of life but as a required course which men needed to know in both its theoretical and practical aspects. It is this quality of the religious life which the Psalmist is stressing. His soul "pants for God, for the living God."

There is something in the physical body that craves water. Nothing will satisfy that craving except water.

There is something in us that thirsts for beauty. The children of the slums almost mobbed Jacob Riis when he went through the streets of New York City with an arm load of daisies. It was starved instinct for beauty rushing pellmell to expression. The only way to satisfy the demand for beauty is with beauty. So also there is something in us which desires the true. We are restless and dissatisfied with illusion, unreality, deceit, hypocrisy in ourselves and others. Nothing satisfies this demand of our natures for truth except truth.

So also with goodness. We hunger and thirst for righteousness and we are not happy until we are filled.

It is my conviction that there is also a deep craving in us for religion, for the living God. We do not always recognize this thirst, but it is there and nothing will satisfy us except God. We may view the universe as a great machine grinding on oblivious of man and his values. Haeckal looked upon ultimate reality as "mobile cosmic ether." Dr. Fosdick asks how would it seem to pray "O mobile cosmic ether, hallowed be thy name." If the universe is a cold, frigid universe with no God, we may, as human beings, blow our breath to warm it up, but it is at best a ghastly and a futile attempt. At least it was the belief of the Psalmist and it has been the belief of the great spiritual seers of the race since, that there is a spiritual nature that answers back to our spiritual nature. Deep calls to deep.

Today's Restlessness

There is today a prevailing restlessness and spiritual discontent. The causes for it are many. May it not be due, at least in part, to the fact that we are trying to satisfy a spiritual nature with material things? We are not seeking first the Kingdom of Heaven and its righteousness.

We have sent Browning into reverse. Browning gets it straight; he says:

> Thy body at its best, How far
> May it project thy soul on its lone way?

We make him to read:

> Thy soul at its best, How far can it
> Project thy body on its merry way?

We place the thing of major importance upon the side track while the secondary consideration goes thundering through on the main line.

We are like a dog starting out upon the trail of a deer. Pretty soon the trail of the deer crossed that of a fox and he went off on the trail of the fox. Soon the trail of the fox crossed that of a rabbit and the dog went off on the trail of the rabbit. When they found the dog, he had a mouse driven into a hole. This is the picture of many lives. They start out with a noble quest but they end giving their attention to something that would not be worth while if they achieved it.

Things are important, but not of first importance. Do not misunderstand me. I do not depreciate physical bread, clothing and shelter. "Man shall not live by bread alone, neither shall he live without it." What use is there talking with a man about the bread of life when he is hungry for physical bread? First give him physical bread and then he will be in a better condition to know and understand our metaphor about spiritual bread. All that I am saying is this. Man has a deep spiritual need just as he has deep physical needs. Those spiritual needs must be satisfied just as well as his physical needs or he will be unhappy.

When we live life caring simply for our physical needs we are dissatisfied, and we ought to be.

A man says, "If I were well fed, well housed, well clothed, I would be happy." Of course he would be happier than he is, for all of these minister to life. But

some of the world's unhappiest people are those who are well fed, well housed, well clothed. After we have these, the deeper question arises: What are you going to do with life?

Just when everything seems perfectly all right, there is a crash in the stock market, a failure in business, possessions are stripped away. Thieves break through and steal; moth and rust corrupt. If possessions are all we care for and they disappear, then what is left?

When we have all these, there is a birth, a death, a chorus ending from Euripedes, a sunset, or the distant tolling of a bell. Life is deeper than the materialistic philosophy of life permits. And we ought to be dis-

CLYDE E. WILDMAN

satisfied with ourselves when we live upon the physical basis alone.

It is a mark of our greatness that we are dissatisfied. "Thou hast created us for thyself, O God, and the soul is restless until it rests in thee." No one is completely happy until he says in his heart, "I will arise and go to my Father."

THE DESOLATION OF IRRELIGION

There is something pathetic about an abandoned New England farmhouse. No lights shine out of the windows. The windows have a vacant stare which suggests the emptiness which is back of them. There is no life inside where once all was life. There is no warmth within. The rightful owner is not there. So also there is something pathetic in a life without religion, without a soul—its rightful master is not there. The light and warmth by which men's lives can be warmed and guided are dim. There is no fire burning upon the high altar of the soul. It is our business to kindle new fires on old altars and set up altars in souls where none has ever been erected.

There was once a man who insisted that he have an honest epitaph on his tombstone, and he suggested just what he wanted. It was "Born——— a human being; Died ——— a wholesale grocer." When he was informed that such inscription needed exegesis, he replied: "I was so busy selling groceries that I did not have time to get married and have a family. There was a whole area of life crowded out by the grocery business. I was so busy selling groceries that I didn't have time to travel, even though I had the money. I was so busy selling groceries I did not have time for the drama, for lectures, for concerts, for reading. I was so busy selling groceries I did not have time for community service—religious, social, political. All of these areas of life were pushed out by the grocery business. I was successful. I became a wholesaler. But I was so busy making a living, I never had time to live."

This is the tragedy which lurks in many lives. The wholesaler was just a bit more honest than many of us.

THE SPIRITUAL NEEDS OF MAN

Man has physical wants and they must be satisfied. They usually are because they are so clamorous. I am interested in his wants which go beyond the physical.

If a man treats himself as a machine, someone with intelligence will come along with brains who will invent a machine that will do the work better and he will be out of a job. If he treats himself as an animal, there is a touch of diabolism added to the procedure. I do not know all of the differences between a man and an animal, but I would hazard the suggestion that the thing which differentiates a man from an animal is man's everlasting insistance that he is more than an animal.

Man has turned his face from the clod and has learned to say, "I am." He has gone beyond that and has learned to say, "I think," and a thought can take the rushing cataract of Niagara and change it into a humble factory worker. But man has progressed still further and has learned to say, "I feel." He is sensitive to high ecstatic joy and to an agony which penetrates to his deepest nature. But he has gone still further and has learned to say, "I ought." His dust is disturbed by divinity and he is familiar with the tug and pull of duty.

> And he who ever following her commands
> With toil of heart and knees and hands
> Through the long gorge to the far light,
> Hath made his pathway upward and prevailed,
> Shall find the toppling crags of duty scaled,
> Are close upon the shining tableland,
> Where God Himself is both moon and sun.

But man has gone even beyond this and has learned to say, "I love." He realizes that the ultimate gesture of life is not the clenched fist but the outstretched hand. He has exchanged the law of the jungle for the ethical insight of Jesus.

But man has taken a final step and has learned to say, "I worship." He is familiar with the uplifted eye of aspiration and the bended knee of humility. He

has lifted his eyes to the hills. He has felt mighty spiritual waves pounding against the thin dykes of his soul. He has felt like some watcher of the sky when a new planet has swum into his ken. The New Testament writers reveal an epidemic of those who are looking up, a new spiritual planet has swung into their ken. They have heard the dynamos of God purring in the deep places of life.

It is the "I am," the "I think," the "I feel," "I ought," "I love," "I worship" part of us that religion and the church are set to nurture and develop. The words of the old serenade are correct: "The thirst that from the soul doth rise, doth ask a drink divine." Nothing else will satisfy.

JESUS MAKES MEN CONSCIOUS OF SPIRITUAL NEEDS

Jesus believed that every man has a capacity to feel a religious thirst. "Happy is the man who hungers and thirsts after righteousness." He knows that men will hunger and thirst. He wants them to have a deep hunger and thirst. But what shall they hunger for? His answer is "righteousness." Everywhere Jesus went he stirred up a consciousness of need. Men saw the richness of his life and they were made conscious of their own spiritual poverty. They saw his attractive and radiant goodness over against the background of their broken and repellant lives. They saw the faith of Jesus grow brighter as the darkness deepened and they were made aware of their own doubt; they saw the poise and serenity of Jesus and this made clear the turbulence of their own souls; they heard him pray and the meagerness of their own prayer life led them to say, "Lord, teach us how to pray." A sinful publican talks with him awhile and says, "The half of my goods I give to the poor and if I have taken ought from any man unjustly I will restore it fourfold." Men saw in him a religious certainty, a confidence in the reality of a loving and living God which made them cry out, "O Lord, I believe, help thou my unbelief." Everywhere Jesus went he caused men to pant, to pant for something he had, the living God.

Jesus does not leave the matter there. He has faith to believe that they who hunger and thirst after righteousness will be filled. Jesus is not a disciple of any cult of futility. He not only stirs up the sense of need, but he stirs up the hope that it will be answered.

He who projects himself into the spiritual universe will find a spirit that answers back. If the quest for righteousness is as passionate as our physical thirst for water, that quest will not end in futility. He who keeps on knocking, seeking and asking, he who keeps on hammering at the doors of the spiritual universe will find that they will open. They must open to a desire that pants. These sayings of Jesus I believe to be based upon his own experience. Jesus had found in his own life that when he had hungered and thirsted for righteousness, he had been filled.

We need to seek with all of the intensity of our lives for the excellent in truth, for the excellent in beauty and religion. We need to hold it before our souls for contemplation and consent. We need to say yes to the best we know. We need to walk across fields of ice with summer in our hearts. We need to keep the lamp of faith alight in our lives when other lights flicker out. We need to walk through the darkest night with dawn in our eyes. I doubt if we can do this unless we have panted for the living God. I doubt if we can withstand the pressure of life unless we have hungered and thirsted for God long enough to be filled.

MAN'S NEED FOR STRENGTH TODAY

We are living in a time when terrific pressure is brought to bear upon life. This has always been true, but today it seems to be especially the case.

Miles Krumbine in his book entitled *Personal Triumph* tells of a young man who received word from his doctor that he had only a short time to live. The young man went to a hotel and said to the clerk, "Give me an outside room." Afterwards he explained to his pastor the reason for his request. "I was facing death. The noise from the street suggested vital, throbbing, boisterous life." Instead of something within the youth which sustained him, he had to be sustained by the noise from the street. He was a pathetic child of this age.

Pressures from without are very strong. Unless there is something within which resists the pressures from without, life will tumble in and the soul will collapse.

Eliphaz speaks to Job and says, "Job, your words have kept men on their feet." What a tribute! Job was able to speak words which became spiritual girders holding the lives of men erect.

Today the currents of life are both swift and strong. Any word of faith and encouragement which we may utter which will enable men to keep their feet in the midst of this slippery age will be of great help to a distraught world.

George Eliot was in love with Herbert Spencer. Herbert Spencer was not sure whether he was in love with her. When he balanced the arguments for and against matrimony he got no preponderance one way or the other. This shows that he was really not in love or he would have worked out one more argument on the affirmative side. He then flipped a coin to see whether he should marry and the flip went against matrimony. This proves again that he was not in love or he would have kept flipping until he got the right answer. He did not marry George Eliot. Months later she arose from a convalescent's bed and wrote to a friend: "I am doing very well and I am resolved to be plucky. I use the word plucky rather than happy as being more accurate." Is there anything which will bring back into life the note of victory, of spontaneous joy, and of conquering strength?

RENEWAL POWER OF FAITH IN UNSEEN

The prophet has a word for us which seems to have been written for every age. "It shall come to pass in that day that even the young men shall faint and grow weary—but they that wait upon the Lord will renew their strength. They shall mount up on wings as eagles, they shall run and not grow weary, they shall walk and faint not."

In religion there is a source of strength. How shall we get strength to face routine with courage and good cheer? How shall we face the crises of life victoriously?

The prophet calls attention to the renewing power of faith in the unseen. The life that puts its roots down deep in the world-ground will find new currents of life and spiritual sap flowing up into the soul. We might conceivably try to produce the miracle of spring by tying leaves upon the bare branches. The real way to achieve this result is for the stirring of new life to take place at the roots of the trees and pretty soon new life is felt in every twig and branch. There can flow new currents of life up into the soul from the strong underlying life of God. Or to change the illustration to the one used by an earlier Old Testament writer: "Underneath are the everlasting arms." Religious faith keeps life from sagging because there is something underneath life which sustains it.

Here is a boat in dry-dock. You could not get enough men under this great sea monster to lift it. A switch, however, is turned; up go the sluice-gates, in comes the Atlantic and the great ship floats like a feather upon the shoulders of the Atlantic. Here is mankind down under civilization trying to lift it in his own strength alone. Isn't it time that we opened up the sluice-gates of some spiritual Atlantic to help us?

Of course we will pull upon the oars of life and we will continue to pull even though the winds of life are contrary. But why not put up a sail, so that spiritual winds from off some eternal shore may aid us at our rowing?

The really significant lives have had some such consciousness. Religion is not something that we need to lug along and carry. It should carry us, putting a lilt, a lift and a buoyant spontaneity into life. There are reservoirs of spiritual power waiting to be tapped. As we face a new day or a new year, what we need is not so much to make a resolution or two. What we need is a new philosophy of life which places an increasing confidence in the unseen world—a philosophy which believes that the thirst of the soul for God is not deceptive but authentic. When we believe in the authentic quality of that thirst we may be possessed of amazing conceit or amazing insight but there can be no question as to the position occupied by the Psalmist and by Jesus:

> As the hind panteth after the brooks of water,
> So pants my soul for thee, oh God.
> My soul thirsteth for God, for the living God.
>
> Happy is the man that hungers and thirsts after righteousness.
> For he shall be filled.

INSTRUMENTS are not by any means themselves to be exalted, except as effective instruments. A creed is to be judged by what happens to him who accepts and believes it. A constitution, even the Constitution of the United States, must meet one decisive question: What happens to the men who live under it? An educational system is finally to confront one question: What happens to the pupils who go to the schools? The family as an institution has always to be scrutinized by the inquiry: What happens to husband, mother, and children in the family? FRANCIS J. MCCONNELL.

A Pastoral Prayer

BY JOHN KNOX

O GOD of our fathers and our God, in whose eternal purposes all the generations of men have lived and moved and in whose will our own lives are made whole, we meet to offer Thee the adoration of our hearts, to give thanks to Thee for the innumerable gifts of Thy goodness, to confess our many and great sins, to seek a truer knowledge of Thy will, and to pray Thee to grant us Thy continual grace.

Thy mercy never failing comes fresh to us with each returning day. We thank Thee for all that makes our life sweet and fruitful—for the beauty of nature about us and the comfortable bounties it bestows, for the loyalty and affection which unites us in families and for the love and faith of our friends, for the opportunity of creative work, and for the fellowship of the church.

Forgive us that we have so largely misused Thy gracious gifts—that in selfish love of luxury or power we have denied to millions of Thy children the enjoyment of nature's abundance and the privilege of significant work; that we have joined devotion to family and friends with indifference and contempt toward other nations and races; that even the fellowship of the church we have so often made into a narrow and selfish thing—a source of petty pride rather than of healing for the nations. Forgive, if Thou canst, our continuing betrayal of Christ, our unspeakable hypocrisy. Forgive us, O God, our sins—our own individual sins and the more ghastly sins no less our own because we share in them with others. And grant our generation a new revelation of Thy will and a new power to do it, that Thy kingdom may soon come, that justice may not have to wait too long, that a new order of righteousness may quickly bring peace, security and freedom to Thy stricken people.

In quietness but in resolute expectancy we wait before Thee. Removed for the moment from the many divergent, and often bewildering and conflicting interests and activities which make up so large a part of our common experience, we would confront Thy reality, who art the One, holy and august, and who impartest whatever of unity or meaning the world has or our own lives may possess. May we find not only peace and rest and wholeness, but resource and direction, which shall make our living this day and always more harmonious and more fruitful. Amen.

What Shall I Do With My Life?

By Bernard C. Clausen

I LIVE and preach next door to a college. There are several things about college life which sadden me. Scores of young people suffer that devastating experience called "loss of faith." Scores more are turned away merely because they cannot get enough money to continue. But the saddest sight of all is the senseless scramble to fix up courses without the slightest reference to a general direction which has been discovered and defined for the student's life.

It begins with the choice of the college. Many students are attracted by a good football team, big campus men, successful graduates or cheap fees, despite the valuable investment of irreplaceable years demanded as the initial payment from each student. Surely the only important test of a college is this: does it have the kind of teachers I want teaching the courses I need? There is no such thing as a good college. A college is either good or bad *for you,* and that depends on what you are planning to do with your life.

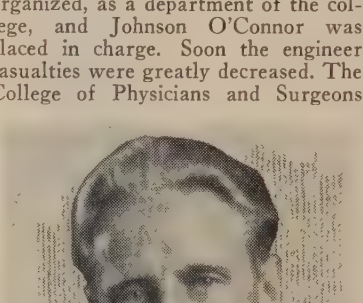
• *Capabilities and Choice of Occupation*

And the problem should be settled first. Most of these life choices are made on the basis of unintelligent preferences, or the pressure of hopes which have been frustrated in the parents. The colleges themselves are beginning to help. They give orientation courses which introduce young people to various professions and vocations, hoping the students will like one thing or another. But it is now apparent that "liking" has very little to do with it. The choice should depend upon your capabilities. These capabilities should be discovered and defined; then courses should be selected which will train them. At the entrance to every college, there should be a sincere attempt to apply to each applicant all that we know or can learn about vocational tests. Lacking this, every student should do his best to find out for himself, and must be unwilling to choose without knowing everything he can learn about himself.

This does not need to be urged upon the students themselves. They realize how blunderingly their most important choices are made. The question which most frequently arises, as I confront young people, is this: "What Shall I Do With My Life?" Hitherto I have been abashed at my failure to answer. The literature is impractical, the psychologists are for the most part concerned with the abnormal. But now, at last, I have found the help I need, for the students who come to me for help.

• *Tests for Life Vocations*

Stevens Institute, the great Engineering School at Hoboken, New Jersey, found that 30 per cent of its graduates failed as engineers. The president decided he would do his best to weed out these hopeless candidates before they were given the course. An Institute for Human Engineering was organized, as a department of the college, and Johnson O'Connor was placed in charge. Soon the engineer casualties were greatly decreased. The College of Physicians and Surgeons



Bernard C. Clausen

adopted the tests for doctors and nurses. Summer testing camps for boys were established in order to define a lad's traits early.

This year Johnson O'Connor, with 18,000 cases already docketed, and a couple of dozen types of tests already justified by results, was ready to broaden out his base of operations. In December, two of his experts packed up their laboratory equipment in a trunk or two, and came to the First Baptist Church of Pittsburgh, where they used the pastor's study for a whole week of steady testing. The fees are small, because Stevens Institute still generously supports the enterprise. Fifty of the young people, of college and high school age, enrolled for this experiment.

• *Finding Personal Trends*

The experts are still humble, and are frank to confess that some of their tests are as yet meaningless. They guarantee nothing. But this is the kind of thing they do.

They give a series of word tests, by means of free association. A boy is asked to write down quickly the words which occur to him when other words are read. Does he agree with the average response? The degree of difference in originality or conformity marks his type of mind. If he chooses strange words, he is like the people who work best alone, in laboratories or studios or over writing desks. If he chooses common words, he could do well managing people, or selling goods, or running campaigns.

He is asked to match up various pictures, as the elements in the pictures vary. Can he diagnose generalizations out of sets of symptoms? Can he swiftly put together, without too many false starts, the puzzling fragments of a jig-saw puzzle in three dimensions like the "Wiggly Block"? Has he tweezer dexterity, such as would be needed for delicate machine assembling?

The testers claim that they can be quite sure about a number of negative conclusions. They can list for almost anybody a number of things he should never try to do. By a process of eliminations, these negatives frequently focus into a clear affirmative suggestion. And these suggestions frequently contradict preferences, always with the promise, however, that you can surely learn to like the things you can do well; and that you may grow progressively miserable as you discover that you have no chance to do well the things you thought you might like. Sometimes the choices are in the direction of work that offers comparatively small money returns, but no fortune can compensate for the misery of a wrong choice, and little money is necessary when you are kept happy in successful self-expression.

• *Some Points for The Church*

All this may seem like the educators' problem, and to be far outside the realm of the church. But the fact of the matter is, many educators are still afraid of it, and are hesitating to do anything substantial about it, while generations of students stumble blindly on, choosing without any guidance at all.

The church should be involved in it, if only in self-defense. Why should we train ministers and missionaries who could be detected far in advance as doomed to failure? Why should we allow teachers in our church schools who have nothing to commend

them but their undoubted devotion?

Sheer pity for the mistaken should drive us to activity in providing tests. There are some people who are happily sure of themselves and their work. But a large proportion of our people are sad misfits. Suppose we could show them how to get the satisfaction of happy, useful Christian lives? If Jesus fed the hungry crowd before he would continue to preach them, surely he intended that we should do our best to relieve these terrible inner tensions, before people could be expected to take our ethical teachings seriously.

• *What Kind of a Life Shall I Live?*

But deep beneath these vocational selections, waits the ultimate choice. Whatever trade I choose, *what kind* of a life shall I live? Shall I minister or be ministered unto? Shall I serve or be served? Shall I grow rich or enrich mankind? I must decide intelligently what my traits entitle me to do—as doctor, lawyer, teacher, engineer, businessman, minister—for the sake of deciding intelligently what kind of a life I shall live in that field. If I am unfitted for my vocation, the best of intentions may be balked, and my desire for service completely nullified. If I am fitted for success, but antisocial in my ideals, then the best training is only the sharpening of weapons with which I can harm mankind. We do not need to wrap talents ignorantly in a napkin. We do not need to sow seed upon stony ground. Once the choice of our life's work is skilfully made, one of the great anxieties is relieved, and almost any difficulties can be pushed aside.

The need of the church for united talents should induce us to encourage good vocational tests. All together, using all our gifts, we shall still need to struggle to win. We can find out what part it is ours to play, and then earnestly covet the best gifts.

• *A New Task for the Minister*

Among our fifty tested young people, I have yet to see a single individual whose future course has not been illumined by the results of the tests.

I should be willing to have my years in Pittsburgh judged by this experiment alone. Next year the testers will come back again, to find more young people even more eager for the help they can offer. I can think of no suggestion more helpful to a pastor who deals with young people. For he has heard, to his dismay, far too often the baffling question, "What Shall I Do With My Life?" And when he cannot make an enlightening answer, he knows that at some important point the religion which he represents has failed the young life which took it seriously.

It is a shame and a sin to be a square peg in a round hole. It is a sin for us to allow our young people to develop into misfits, if any human knowledge can save them from that torturing frustration, and the church from the pitiable waste of their talents.

Quotable Verse

Thank God for Fools!

THANK God for fools!—for men who dare to dream
Beyond the lean horizon of their days;
Men not too timid to pursue the gleam
To unguessed lands of wonder and amaze.

Thank God for fools! The trails that ring the world
Are dark with blood and sweat where they have passed.
There are the flags on every crag unfurled;
Theirs—ashes and oblivion at last.

Thank God for fools!—abused, of low estate.
We rear our temples on the stones they laid;
Ours is the prize their tired souls might not wait;
Theirs—the requiem of the unafraid.

AUTHOR UNKNOWN.

In Defense of Youth

WE call them wrong! God pity us, the blind,
Imputing evil as our grandsires did,
When we explored new realms with feet and mind,
Uncovering what old fogies damned and hid!
The dreams, the wanton fantasies are there,
As you and I once knew them, loved them, till
We came to staleness and to foolish fear
Lest something change, be different, jolt our will!
'Tis life they seek, not sin, no sordid thing,
But joy in health and beauty, and in all
The urge of thrilling bodies that would sing
And freely dance with laughter at earth's call.
Let's laugh with them, full knowing that when tried
By Truth and Duty, Youth is on God's side!

ROBBINS WOLCOTT BARSTOW.

The Spirit of Youth

NOBLY our sires have striven
In their God-given day;
Faithfully have they followed
What light illumed their way.
Now, with new dreams, forgetting
Days that are past and dead,
God grant we may not falter
In the new tasks ahead!

War is a ghastly specter,
Haunting this age of peace;
Yet shall our ranks go forward
Seeking the world's release—
Freedom from greed and plunder,
Freedom from pride and hate.
God give us strength and wisdom
For the new tasks of state!

Love be the lore for our learning;
Justice and right, our cry;
God's kingdom come! our slogan,
As the good days draw nigh.
Let no man shame our courage,
Let none despise our youth—
Making the old world over
After the ways of truth!

THOMAS CURTIS CLARK.

What Shall Endure?

GREAT roads the Romans built that men might meet,
And walls to keep strong men apart—secure.
Now centuries have gone, and in defeat
The walls are fallen, but the roads endure.

ETHELYN M. HARTWICH.

WHO'S WHO in THIS ISSUE

REV. RAYMOND C. KNOX *has been* Chaplain of Columbia University since 1908; he has also been Professor of Biblical Study at Barnard and Columbia Colleges. His baccalaureate sermon published in this issue was preached at Columbia.

Educated at Bates College and Chicago Theological Seminary, Rev. JAMES CLAIR TAYLOR held pastorates in Meriden, Conn., Goldsboro and Salisbury, N. C., and Rochester, N. Y. He is now editor of the *A. M. E. Zion Quarterly Review,* published at Harrisburg, Pa. His sermon, "Watch Your Enthusiasm," was preached at Virginia State College on Palm Sunday of this year.

Rev. LESTER LEAKE RILEY *was ordained* in the Protestant Episcopal ministry in 1909, and served as rector of churches in Cincinnati, O., Newport, Ky., Springfield, Ill., and Pittsburgh, Pa. Since 1928 he has been rector of Zion Church, Douglaston, Long Island, N. Y. His sermon published in this issue was preached at the opening Sunday morning chapel service at Kenyon College, his Alma Mater.

Receiving his education at the University of Rochester and at Harvard, Dr. KENNETH IRVING BROWN taught English at Harvard for three years, then went to Stephens College in Columbia, Mo., where he was Professor of Biblical Literature. Since 1930 he has been President of Hiram College.

Ordained in the Congregational ministry in 1906, Rev. ROBERT SENECA SMITH was in pastoral service until 1917, when he became Professor of Biblical Literature at Smith College. Since 1925 he has been Horace Bushnell Professor of Christian Nurture at Yale Divinity School. He preached his sermon, "Worship and Revelation," at a Yale vesper service. Dr. Smith has been continually active as a leader in the fields of education, missions and youth training.

Dr. CLYDE E. WILDMAN *is President* of DePauw University. He came to DePauw from Boston University School of Theology, where he was Professor of Old Testament History and Religion. Earlier in his career he was Professor of English Bible at Cornell College and Syracuse University. Dr. Wildman preached the sermon published this month before the Chicago Sunday Evening Club.

Dr. JOHN KNOX *is managing editor of Christendom,* and in the autumn becomes Associate Professor of New Testament at Hartford Theological Seminary.

Rev. BERNARD C. CLAUSEN *is minister* of First Baptist Church, Pittsburgh, Pa.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

VICTOR M. RHEIN, First Congregational, South Norwalk, Conn. "The Christian Dilemma in a War-Hardened World." John 18:36—"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

EDWARD A. MORRIS, First Presbyterian, Trenton, N. J. "The Good Life." Gal. 5:22-3—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

C. MARSHALL MUIR, Bellefield Presbyterian, Pittsburgh, Pa. "Triumphal Entries I Have Known." John 12:19—"Lo, the world is gone after him."

D. W. CHARLTON, First Baptist, East New Market, Md. "The Call to a Nation." Isa. 42:6, 7—"I the Eternal have called you of set purpose. . . . I have formed you for the rescuing of my people, for a light to nations, to open eyes that are blind, to free captives from their bondage." (Moffatt)

JOHN M. VERSTEEG, Walnut Hills-Avondale Methodist, Cincinnati, O. "When You Can Doubt No More!" I John 2:4—"I know Him."

BRAINARD F. GIBBONS, Monson, Mass. "The Dictatorship of Jehovah." I Sam. 3:1—"And the word of the Lord was precious in those days; there was no open vision."

DAVID R. JONES, Presbyterian, Greenville, Pa. "What a Bargain!" Matt. 16:26b—"What shall a man give in exchange for his soul?"

ELMER T. FREEMAN, Essex Community Church, Chicago. "Here Stand I!" Act 5:29—"But Peter and the apostles answered and said, "We must obey God rather than men."

WILLARD B. THORP, Congregational, Palo Alto, Cal. "The High Road and the Low Road." Isa. 35:8—"And a highway shall be there and a way."

G. S. STONEBECK, Mennonite, Goshen, Ind. "Baggage-Watchers." I Sam. 30:24—"As is the share of him who goeth down into the battle, even so is his portion who remains with the baggage; they shall share alike." (Smith and Goodspeed)

ERNEST E. YOUTZ, Hyde Park Congregational Christian, Brooklyn, N. Y. "Open and Above-board Religion. "Acts 26:26—"This thing was not done in a corner."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

The Editor's Page

The Event of the Month

IN a month filled with events of vast importance in war, in politics and in international relationships, nothing in my opinion is more important than the final crystallization of the plan for an ecumenical unity of non-Roman Christendom. It was a small body of seventy-nine delegates which assembled at Utrecht, Holland, for this purpose, but they represented 130 Christian bodies in all parts of the world. That fact alone is significant. One delegate represented more than his own denomination. The Congregationalists, for example, appointed a Disciple as their representative! Others did likewise. To be sure, no one was qualified to commit the denominations he represented, for the constitution of the World Council of Churches, drafted and adopted at Utrecht, is to be submitted to all the churches of Christendom for a vote on the question of their participation. The plan embodies the merging and continuation in one organization of the *Faith and Order* and the *Life and Work* movements which for two decades have developed separately. It proposes as its functions the facilitation of common action by the churches, the promotion of the growth of the ecumenical consciousness, the establishment of relations between denominational federations of world-wide scope and with the ecumenical movements, and the holding of world conferences as occasion may require.

A World Council of Christian Churches

The Book of the Month

WE PROPHESY IN PART. *By Willard L. Sperry. Harper and Brothers. $2.00.*

THE Dean of the Harvard Divinity School gave the Lyman Beecher Lectures less than a month ago, at Yale University, and here they are already in book form. Can anything new be said about preaching? Dean Sperry tells us that he faced that question solemnly in the consciousness that he was placed at the end of a long succession of great lecturers in this series, beginning with Henry Ward Beecher and including Phillips Brooks, Henry van Dyke, R. W. Dale, Lyman Abbott, Frank W. Gunsaulus, J. H. Jowett, Harry E. Fosdick and more than fifty other "princes of the pulpit" who from the year 1872 have constituted a kind of apostolic succession in the interpretation of the preaching art. He decided that preaching is always a fresh problem, that it is not a matter "of perfecting still further the rules for making sermons," but of "constantly shifting our aim in the deliberate attempt to find the range of a world that refuses to stand still." With that insight he writes about prophecy, in connection with another insight which is coming to be increasingly shared today, namely, that none of us is independent of the religious tradition or culture in which we stand. How can a prophet be at the same time a prophet of God and a spokesman of tradition?—that question seems to run through the entire book. Its chapters deal with startling penetration with those problems which arise on the borderline between independent individual vision and the restraints of a *given* Christian faith. The prophet stands on that borderline. Dr. Sperry gives you a new interpretation of your ministry. His feet are always on the ground but he keeps leading you into new territory. Not since Phillips Brooks gave these lectures has there appeared a more really prophetic interpretation of the minister's responsibility and high vocation. The author sees how fluid are our times, and he himself gives every sign of moving with the moving scene.

A Thought for the Month

HAVE you learned the fine art of failing? It is an art to know how to succeed, to take success in our stride, without conceit, without delusions of grandeur, without loss of inner equilibrium. But failure also is an art. Can we take it also in our stride? Or does it overwhelm us? Does it upset the equilibrium of our powers and rob us of the courage to go on? We have not drunk deeply of the wine of life until we have tasted its failures which lie like dregs in the cup of our most stimulating successes. Failure is inevitable—let us have no doubt about that. And it is universal. It is inevitable for the great and strong, as well as for all of us whose lives are inconspicuous and humble. How are we going to deal with our failures? Watch a football squad of raw recruits at the opening of the college year. The first lesson they have to learn is how to *fall*. The coach expects them to be thrown down. Two things they must learn at the very start. One is to fall *limp*, so as not to be hurt, the other is to hold on to the ball! Life is like football. We test and judge men and women by the way they handle themselves when they are thrown down. A man who does not handle his failures well, who becomes unduly excited or depressed, or who looks around for someone upon whom to blame his failure, or who falls out with the universe, so to speak, because forsooth it has allowed him to fail at this particular point, betrays the fact that he is obsessed with his own ego. We cannot fail well if our ego is at the center of our life's enterprise. The art of failing well requires that we look at life and all its vicissitudes objectively, somewhat impersonally, and think of ourselves as instruments rather than as ends. Then failure will lead us to correct and improve the instrument. It may lead us to see that what we are trying to do is impossible, and we shall then see how absurd it is to become exasperated or depressed at the impossible. To accept failure gracefully—with an inward as well as an outward grace—is nothing less than a fine art.

Failure as a Fine Art

Charles Clayton Morrison

'A Homiletical Library of the Richest Value'

LEWIS H. CHRISMAN is Professor of English Literature at the West Virginia Wesleyan College, as well as a teacher of preachers and maker of sermons. He has been a special lecturer at Drew Theological Seminary, Garrett Biblical Institute, West Virginia University and other schools. Among his published books are *The Message of the American Pulpit, The English of the Pulpit* and *Ten-Minute Sermons.*

Professor Chrisman has for years been a reader of The Christian Century Pulpit. He writes:

> "I have just been going through the volumes of The Christian Century Pulpit, and I cannot let pass this opportunity of telling you how much I value it. There is no publication which comes to my desk which I open with more of a thrill of anticipation. It has never been better than it has been during the past six months. I have all of the numbers from the beginning and there is nothing I enjoy more than spending an evening with the back numbers. The files constitute a homiletical library of the richest value."

Other Appreciations of The Christian Century Pulpit

I have been an enthusiastic reader of the Pulpit from the first issue and find it extremely stimulating. I usually begin to read it in Chinese fashion—first, "A Thought for the Month," then "Titles and Texts," and then the sermons.

W. Nelson Winter,
Calvary Evangelical Church,
Baltimore, Md.

The Pulpit is a real inspiration to me. I have been helped greatly in my own preaching by fellowshipping with those who preach through its pages.

Roland C. Marriott,
First Congregational Church,
Ashfield, Mass.

I continually find much of profit in the pages of the Pulpit.

William H. Boddy,
Westminster Presbyterian Church,
Minneapolis, Minn.

I welcome the Pulpit to my desk and want to thank you for the contribution you are making to busy pastors.

A. D. Stauffacher,
Claremont Church,
Claremont, Cal.

Permit me to express my sincere gratitude for the Pulpit. It has proved a source of inspiration, challenge and stimulation in my ministry.

Vaclav Kejr,
Bohemian Evangelical Church,
Dankovice, Czechoslovakia.

I have been greatly interested in your section, "Titles and Texts." The subjects and texts presented are thought-provoking.

W. Oliver Harrison,
First Christian Church,
Pecos, Tex.

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